THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (DAN. 12: 1).

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THE EIGHTY-FIFTH SEMI-ANNUAL CONFERENCE.

A PRAYER FOR PEACE.

SUNDAY, October 4th, 1914, was set apart by Presidential proclamation in the United States as a day in which to pray for the restoration of peace to the world, and, in compliance with this request, the following prayer was offered by President Charles W. Penrose:

O God, our Eternal Father, the Father of the spirits of all men, we come unto thee in the name of Jesus Christ, our Redeemer, and worship Thee, and render thanks unto Thee for all things that we have received, both spiritual and temporal, for our sustenance, for our guidance, for our enlightenment, for our understanding and knowledge, that we may be prepared to come into Thy presence eventually and be crowned with eternal lives. Wilt Thou accept of our thanksgiving this morning for all Thy favors; look in mercy upon us and unite our hearts together under the influence of Thy Divine Spirit, that we may be one in very deed, and that our supplications may come up unto Thee acceptable. Forgive us of all our sins, our follies, our imperfections, our unworthiness, our lack of obedience unto Thy commandments and Thy counsels; and wherein we have in any way offended Thee we crave Thy pardon and forgiveness.

We ask Thee, our Eternal Father, to look in mercy upon the nations of the earth. They are Thy children, even though they may have gone astray, and have been stirred up in bitterness and in anger unto war one with another. Wilt Thou, O Lord, look down upon them in Thy loving tenderness and kindness, bestow Thy mercy upon them and prepare the way whereby war may cease and peace may be established.

Thou hast inspired Thy prophets in days of old, and in these latter days, to predict that the day would come when men would cease their strife and would study war no more, when they would turn their weapons of destruction into agencies of peace for the cultivation of the earth and for the development of its resources, and we pray, our Father, that that time may be hastened. Wilt Thou look down in mercy upon the rulers of the nations, upon all who have part in the conduct of human affairs in the various governments in the world, and cause Thy Divine Spirit to shine upon their understandings and to touch their hearts that they may feel the absolute need of establishing peace on earth, drawing the people of the world together in fraternity instead of going forth upon the field of battle to destroy each other's lives.

O Lord, look in mercy upon the wives and the children and other relatives of those who are now personally engaged in the strife that is causing bloodshed and horror throughout the continent of Europe. Have mercy upon them, O Lord, and turn aside the outpouring of the spirit of war, and grant that the angel of peace may hover over the nations and that the influences flowing from his presence may come down upon them; that the wives and the children may be relieved of their sufferings, and that their loved ones may be restored to them—those that remain of them who are striving against each other—and may they who seek to establish unrighteousness and untruth and oppression and tyranny not succeed.

We ask Thee, O Lord, to look in mercy upon those nations. No matter what may have been the cause which has brought about the tumult and the conflict now prevailing, wilt Thou grant, we pray Thee, that it may be overruled for good, so that the time shall come when, though thrones may totter and empires fall, liberty and freedom shall come to the oppressed nations of Europe, and indeed throughout the world. We pray that liberty may come out of this oppression, that freedom may come out of this strife; and wilt Thou grant that in Thy divine providence all things may conspire together for good, so that righteousness may be established, that the fruit of righteousness, which is peace, may be enjoyed.

Wilt Thou grant, heavenly Father, that the Spirit of the Lord may rest down mightily upon Thy people, even Thy saints, those who are assembled here in conference, and those whom they represent in the various stakes of Zion and the missions abroad, and grant that they may obey the instructions that have been imparted, and dwell together in peace. May there be no spirit of enmity or of strife among Thy saints. Do Thou grant that they may be able to understand each other, that they may be able to accord to each other that liberty which they desire for themselves, so that though they may differ in opinions and in views, they may accede and concede to others that liberty which every man should enjoy under

the Constitution of the United States which Thou didst raise up good and wise men to establish. Grant, O Lord, that there may be no real spirit of strife among them, that Thy saints, as neighbors, may dwell together in amity and in brotherly love, and in unity, and may this peace prevail throughout the land of Zion, that Zion may be indeed the pure in heart, those who serve God and keep His commandments.

Now, O Lord, we unite with all who are praying unto Thee this day to ask Thee that in Thy mercy, in Thy providence, this terrible slaughter may soon be brought to an end, that the spirit of strife may depart, that the spirit of peace may brood over the nations, so that all these terrors that have come may speedily pass away, and that Thy righteous purposes may be accomplished, that good may come to the world, and the way be prepared for the coming of the King of Peace, even Jesus Christ, Thy Son, our elder Brother in the spirit, whom we love and adore this day, and in whose holy name we come unto thee. Wilt Thou hear our prayers, O God, the Ruler of nations, the Mighty One on high! Wilt Thou look down in mercy upon the world, and wilt Thou cause the spirit of peace to come forth to accomplish that which we desire in our hearts. We know, O Lord, that Thy purposes shall be accomplished; we do not wish to stop in the way or to attempt to hinder them in any degree, but we come unto Thee and express the desires of our souls. Thy children, O Lord, plead with Thee that peace may come, and that the time may soon arrive when Thy will shall be done on earth as it is done in heaven. We dedicate ourselves and all that we have and all that we are unto Thy service, and desire to be ambassadors of peace, to carry with us the spirit of peace, to have it in our hearts, to have it in our homes, to have it prevail throughout our land, and go forth from Zion to the uttermost parts of the earth; and to this end we dedicate ourselves and all we have and are unto Thee, and ask these favors at Thine hands, in the name of Jesus Christ. Amen.

The Efficacy of Prayer.

The following brief address was delivered by President Anthon H. Lund immediately after the peace prayer:

I will read a few words from the book of Doctrine and Covenants:

"And now, verily I say unto you, and what I say unto one I say unto all, be of good cheer little children, for I am in your midst, and I have not forsaken you;

"And inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours.

"Gird up your loins and be watchful and be sober, looking forth for the coming of the Son of Man, for he cometh in an hour you think not.

"Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death. Even so. Amen."

I have followed with interest the remarks of our President, and I hope that we will all remember the instructions he has given us. We all took part with President Penrose in that beautiful prayer, in which we petitioned our heavenly Father to be merciful to His children who are now in the war-riddeu zones of the world.

I admire the President of this nation for his belief in the efficacy of prayer, and for his having appointed this day for the whole nation to come before the Lord and petition Him for peace in Europe and in countries where there is war.

I believe in prayer. I know I am addressing a people who are a prayerful people, who have oftentimes felt convinced that their prayers have been heard and answered, and who are firm in the conviction that God answers prayers to-day as well as formerly.

We have many instances on record in the Holy Scriptures, both in the Bible and in the Book of Mormon, that God hears prayers. From Adam, the first who offered prayer, and down through history, we have seen that the Lord has lent ear to petitions which have been made to Him. Before Adam gathered his righteous posterity around him, in Adam-Ondi-Ahman, he had taught them about the true God and the efficacy of prayer, so that they knew to whom to pray; and after the flood, we find holy men approaching our Father in prayer, and that He was merciful to them. Abraham, Gideon, David, Solomon, the prophets, all bear testimony to the value of prayer. Our Savior, during His life upon the earth, inculcated prayer, and He would often withdraw Himself from His disciples, go up into the mountain and commune with God. He felt the necessity of obtaining aid and assistance from His Father in heaven, to perform that great mission which had been given Him here upon the earth. He taught His disciples to pray. He did not want them to make many repetitions. He did not want them to pray to be considered of men, but He wanted them to come as children to their Father, and ask for things they stood in need of.

That beautiful prayer, "Our Father, which art in heaven," which has been for generations a model to worshipers, contains very much to arouse serious thought; and it shows the plain and simple manner in which Jesus wanted us to come before the Lord, not using high-soundings words, but to approach Him as a child would its father, and ask for the very things we stand in need of. I don't believe that He meant for us always to use that formula of prayer, but He gave it to us as an example, that when we pray we should pray in a similar manner.

On one occasion, when He was with His disciples, He told them that whatsoever they should ask in His name should be granted. What a splendid promise! And I believe this promise is given

not only to the disciples that surrounded Him at the time, but to all who believe in the Son of God. I believe also that when we approach our Father, He knows, before we ask, what we want, whether that which we ask of Him is for our best good or not, yet He has commanded us to pray and open our hearts to Him.

When Jesus was suffering in the Garden of Gethsemane, He asked the Lord if it were possible to take that bitter cup away from Him. Can you wonder at it, when you remember that He was in such agony that the sweat fell as drops of blood upon the ground? But He added, "Not my will, but Thy will be done," giving us a pattern to follow in our prayers, that although we ardently desire certain things, and believe that they would be for our best good, still we should be submissive to the Father's will, and say, with Christ, not our will, but His will be done.

In the prayer that He taught His disciples, Jesus emphasized the great principle that God is our Father, and that we should address Him as such in our prayers. We believe that God is the Father of our spirits, and hence that we are in reality His children. When Jesus so addressed the Father, it was not a figurative title given Him, but it means that God is indeed our Father, as He was His Father; Jesus was His only begotten Son in the flesh. Paul says that God is the Father of our spirits, and knowing this, we can approach Him in confidence, knowing that He will hear and grant unto us such blessings as will be for our good.

In that prayer we are told to say, "Hallowed be Thy name," and in doing so we should resolve to keep His name hallowed, holy. I hope that the Latter-day Saints will remember, and that such a thing as taking the name of the Lord in vain will never be heard from their lips. The words spoken by them should be free from all things verging on profanity, and they should ever feel the greatest reverence for the name of the Father.

Next we ask, "Thy kingdom come, Thy will be done upon earth as it is done in heaven." We should seek His kingdom first of all, for its possession is far better than riches. When we imagine conditions existing in heaven, we feel convinced that there is no such thing as disobedience found among the happy throngs who dwell there, and this is not because they are forced to do His will, but because they desire to do it, and know it is right and most productive of happiness. Those who are privileged to enter into the presence of the Father, and dwell in His kingdom, will be those who have gone through a probation, and have been tried and found true, who have seen the consequences of sin and disobedience, and who have chosen and firmly resolved to serve the Lord and keep His commandments. They are those who have proved themselves able to keep such a resolution, so that when they go into those blissful regions they feel that what the Father wants is for their own good; and hence it is their choice and delight that His will be done there.

We should use our influence to have His will done here on earth as it is done in heaven. We should use our free agency to serve the Lord, and always choose to do His will. This course will bring us the greatest happiness. There is no true happiness that can come to a person who violates the commandments of God, because those commandments were given for the blessing of the human race. Every commandment given by the Lord has a tendency to do good to those who will obey it, and those who will not obey His commandments will reap the consequences. His commandments to His children are not arbitrary, like those of a tyrant, but they are measured for the benefit and blessing of all who live upon earth. Hence, we can heartily pray, also, that His will may be done here upon the earth as it is done in heaven.

We are taught in that prayer to ask for our daily bread, showing that it is not only for spiritual things we dare ask our Father, but for the temporal things that we need as well; and in daily bread, of course, is included all our interests. We need not fear to come before Him and ask for success in our business, any more than we need fear to ask for spiritual blessings.

We are taught in the prayer to ask the Lord to forgive our debts as we are willing to forgive our debtors. How much there is included in this! How this would tend toward peace if we were willing to forgive one another, if we could eradicate from our hearts every tendency to hatred and bitterness. We have no right to hate our brother. We are asked even to love our enemies —a hard thing to do, no doubt, but Jesus showed us the example. When hanging upon the cross, and suffering exquisite torture, the most painful that the Romans could invent, He could still say, "Father, forgive them, for they know not what they do." Shall we not follow His example? Let us have peace, with one another. Let us not go to law with our brethren. Let us not take revenge for wrongs done to us, but try to be reconciled with those who have anything against us; and, if we have anything against our brother, let us remember the instruction in this beautiful prayer, that, as we hope to be forgiven by our heavenly Father, to whom we owe so much, we must forgive one another.

We are also taught here to ask "Lead us not into temptation," or, as it is given in the French Bible, "Abandon us not," or "leave us not in temptation." If we know that we are weak, brethren and sisters, in anything, let us avoid going where there is temptation of the kind that may be hard to resist, and we be tempted to do that which is not right. Remember that it is to Him who overcomes that the choicest promises are made. When we pray the Lord not to allow us to be let into temptation, let us make the firm resolution not to indulge in sinful thoughts, and shun evil associations, and all places where we are in danger of temptation, and then the Lord will help us to overcome every evil tendency.

The prayer closes with these beautiful words of adoration and

praise, "For thine is the kingdom, the power and the glory forever." Let us look upon this prayer as teaching us true worship. We come together to worship the Lord, both in prayer, in preaching, in praising the Lord, and in singing inspired hymns. We do adore Him who is our Creator and our Father. We know He is all-good, all-wise and all-powerful, and worthy of all praise, and we rejoice in the promise given us that He will hear and answer our prayers.

I feel very much concerned and sad when I look upon the condition of the warring nations. Although we have looked forward to a time when war shall be poured out upon all nations, still, when it comes, we feel to ask that that day might be postponed, and peace come unto afflicted humanity. When we think of Europe two months ago—of the busy factories in Belgium and Germany and France, and the busy husbandmen in Russia, and other countries that are now afflicted with war, and then to-day see millions of men engaged in the fiercest and bloodiest of battles ever related in history, we are shocked at the terrible carnage, and the misery of the widows and the orphans that are made daily. Our hearts go out to them in the deepest sympathy, and we feel to take part in a prayer like that which was offered by Brother Penrose, that the Lord will be merciful unto them.

May the day hasten when peace shall reign upon the earth, when Christ shall come and reign, and the thousand years of peace be introduced, and the announcement of the angels shall indeed be fulfilled, "Peace on earth and good-will to men."

I ask that we may be prepared for this, and that the Lord may bless the Latter-day Saints, and bless the leaders of this nation, that they may avoid all foreign entanglements, and that peace may continue to reign in this land. I ask it in the name of Jesus Christ. Amen.

I KNOW not a better rule of reading the scriptures than to read it through from the beginning to end; and when we have finished it once, to begin it again. We shall meet with many passages which we can make little improvement of; but not so many in the second reading as in the first; and fewer in the third than in the second.—JOHN NEWTON.

THE sin that a man sins against himself is his alone, not mine; the sin that a man sins against his fellows is his and theirs, not mine; but the sin that man sins, in that he is taken up by the hands of a people and set up on high, and whose hand they have armed with their sword, whose power to strike is their power—his sins are theirs; there is no man so small in the whole nation that he dares say, "I have no responsibility for this man's actions."
—OLIVE SCHREINER in *Great Thoughts.*

THURSDAY, DECEMBER 10, 1914.

EDITORIAL.

LIFE AFTER DEATH.

Sir Oliver Lodge, in a public lecture at the Browning Hall, Walworth, London, a short time ago, made the statement that he was convinced of the reality of a future existence because he had actually conversed with friends who had passed away.

According to the press reports, Sir Oliver Lodge said that once you realized that consciousness was something outside the mechanism it made use of, you realized that survival of existence was naturally the simplest thing. It was unreasonable that the soul should jump out of existence when the body was destroyed. We ourselves were not limited to the few years that we lived on this earth. We should go on without it. We should certainly continue to exist. We should certainly survive. "Why do I say that?" Sir Oliver proceeded. "I say it on definite scientific grounds. I say it because I know that certain friends of mine still exist, because I have talked to them. Communication is possible. One must obey the laws, find out the conditions. I do not say it is easy, but I say it is possible, and I have conversed with them as I could converse with any one in this audience now. Being scientific men, they have given proof that it is real, not impersonation, not something emanating from myself. They have given definite proofs. Some of them are being published, many are being withheld for a time, but will be published later. I tell you it is so with all the strength of conviction I can muster—that it is so, that we do persist, that people still take an interest in things going on, that they still help us, and know more about things than we do, and that they are able from time to time to communicate with us.

"I know this is a tremendous statement and a tremendous conclusion. I don't think many of us realize how great a conclusion it is. You know that not I only, but many scientific men think the same, and many men who are not scientific. If a person gives thirty or forty years of his life to this investigation he is entitled to state the result which he has arrived at. You must have evidence, of course. It is recorded in volumes of a scientific society such as we have got, and there will be much more. That evidence is not for casual conversation, but for serious study, although some of the conclusions arrived at may be stated. Those students who have given attention to it have gradually and through a process of many years come to agree that the truth is now becoming crucial. I have no doubt whatever about it. For many

years, ever since the eighties, I have tried all sorts of other methods of explaining these things, until gradually they have been eliminated one after the other, and now no other method remains but that the people who communicate are what they pretend to be.

"One has to be very critical and take opportunities when they are there; but still the conclusion is that a survival of existence is scientifically proved by careful scientific investigation, and that all this leads us to a perception of the unity running through all states of existence.

"That is why I say that man is not alone. I know that he is surrounded by other intelligences. If you once step beyond man there is no limit until you come to the Infinite Intelligence Himself. Once having gone beyond man, you go on, and must go on, until you come to God; but it is no strange land to which I am leading you. The cosmos is one. We here on this planet are limited in certain ways and blind to much that is going on, but I tell you we are surrounded by beings working with us, co-operating, helping, such as people in visions have had some perception of, and that which religion tells us saints and angels are, and that the Master Himself is helping us is, I believe, literally true."

The standing of Sir Oliver Lodge in scientific circles is such that a statement of that kind made by him must attract world-wide attention. It would have been of deeper interest if with it had come some definite information as to how the conversation was carried on, and the nature of the subjects discussed. In the absence of all particulars, it is not possible to form an opinion of the value of the evidence in the possession of the lecturer, but it is safe to assume that it is such as to convince him of the genuineness of the manifestations to which he refers. And he is used to scientific observation and logical reasoning. The importance of the statement at present is found mainly in that part of it according to which existence after death and the possibility of communication between this world and that, in the opinion of a recognized scientist, are facts established on "definite scientific grounds."

That such communication is possible the Scriptures set forth clearly. Moses and Elijah appeared to our Lord on the mountain and conversed with Him about His death. After His resurrection our Lord visited His disciples on many occasions and instructed them in the work before them. Elijah, several years after his death, sent a letter to the wicked king, Jehoram, telling him of the terrible fate that was before him, according to the judgment of God (I. Chron. 21: 12-15). In our day and age the Prophet Moroni visited Joseph Smith and conversed with him. John the Baptist came to Joseph Smith and Oliver Cowdery and laid his hands upon them and ordained them to the Aaronic priesthood. James, Peter, and John also appeared and delivered to Joseph and Oliver the keys of the kingdom, and of the dispensation of the fulness of

times (Doc. and Cov. 5: 6; 128: 20; 20: 1, 2). No one who believes in the Scriptures and in the gospel of Christ as revealed in our age can deny a future existence or the possibility of communication between inhabitants of this world and the land beyond.

President Brigham Young, in a discourse delivered in Salt Lake City, June 22nd, 1856, expressed himself on these subjects as follows:

"We have a short period of duration allotted to us, and we call it time. We exist here, we have life within us; let that life be taken away and the lungs will cease to heave, and the body will become lifeless. Is that life extinct? No, it continues to exist as much as it did when the lungs would heave, when the mortal body was invigorated with air, food, and the elements in which it lived; it has only left the body. The life, the animating principles are still in existence, as much so as they were yesterday when the body was in good health. Here the enquiry will naturally arise, When our spirits leave our bodies, where do they go to?

"I will tell you. * * * They do not pass out of the organization of this earth on which we live. You read in the Bible that when the spirit leaves the body it goes to God who gave it. * * * Let me render this Scripture a little plainer; when the spirits leave their bodies they are in the presence of our Father and God; they are prepared, then, to see, hear, and understand spiritual things. But where is the spirit world? It is incorporated within this celestial system. Can you see it with your natural eyes? No. Can you see spirits in this room? No. Suppose the Lord should touch your eyes that you might see, could you then see the spirits? Yes, as plainly as you now see bodies, as did the servant of Elisha. If the Lord would permit it, and it was His will that it should be done, you could see the spirits that have departed from this world, as plainly as you now see bodies with your natural eyes" (Journal of Discourses, Vol. 3, p. 367-8). There is food for thought in this remarkable discourse. It shows us the nearness of the land beyond. It shows us that when the veil is lifted we are there, and that it is far from unreasonable to believe in intercommunication, if the Lord permits it to take place for the purpose of furthering His plans and purposes with regard to the salvation of His children.

But although this is an indisputable truth, it is also true that no man or woman possesses the power to interfere with the work, or sweet repose, of the departed ones, by causing them to appear to gratify vain and sinful curiosity. Spiritistic "materializations" are most frequently frauds, perpetrated for profit, or, they may be the manifestations of evil, lying spirits who delight in deceiving men. For these reasons necromancy is strictly prohibited by God. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer" (Deut. 18: 10, 11).

When the Lord has a communication to make to the children of men, in addition to those already received, He will send His messengers to deliver the message. He has done so in all ages. But to seek communication with departed friends, or spiritual beings on the other side, outside such manifestations as God Himself grants for His own purposes, must be regarded as a violation of the order God has established.

J. M. S.

AS ONE EDITOR SEES IT.

THE subjoined item has reached the office of the *Star*. It was clipped, it is said, from a recent issue of a Middlesborough paper:

"*Deseret News* is the title of a newspaper published by a Mormon editor at one of their settlements among the Rocky Mountains. No reader need be uncertain of the locality of its publishing office, as it is headed with: 'Lat. 40deg. 45min. 44sec., long. 111deg. 26min. 34sec.,' followed by its charge of 2½ dollars for six months, or 15 cents for a single copy. A list of agents succeeds, among whom is all the acting bishops in the city. All subscribers purchase their copies on Sunday between 12 and 1 p.m. at the Post Office."

Somebody must have played a practical joke on the editor who passed that canard on to the unsuspecting public. The *Deseret News* is the pioneer of journalism in the Western States of North America. It is an influential evening paper, published at Salt Lake City, Utah, and is circulated, just as other papers are, through its special agents and the public news agencies. It appears in two daily editions and two weekly. The price for the daily, by mail, is $6.00, and for the semi-weekly, $2.00 per year. Single copies are sold by newsboys and in news stands at five cents, the regular price of newspapers in the West. The matter is not important except as far as it furnishes another illustration of the absolute unreliability of many newspaper articles.

English editors, we are pleased to say, as a rule are both fair and well informed, and it is a pleasure to read their illuminative and dignified editorials, but—and this is also the rule—when they write on any subject related to "Mormons" or "Mormonism," they became careless, not to say reckless, and dish out the silliest stories for solemn truth. They accept whatever rumor they happen to hear and do not care what the facts are, or whether the alleged facts are as represented, or not. The general public can therefore not be too earnestly cautioned against accepting as true, newspaper talk about the Church, or anybody or anything connected with it. He who wants the truth must look for it himself, and take pains to verify what he hears. He must be in earnest as the man in the parable who went in search of the Pearl of Great Price.

J. M. S.

TO RELIEF SOCIETY WORKERS.

In a notice published in the *Millennial Star* of November 26th, under the caption, "Literature for the Soldiers," attention was called to the fact that the soldiers, especially those in the hospitals, need good books and magazines, and I am pleased that there is every indication of a general and hearty response to the call made. It may be added that the committees, or individual members of the Relief Societies, who take up this work, should deliver, or send, the books to the officers of the Relief Society in their own place of residence and not to Liverpool, and that these should forward them to the nearest organization in charge of army relief work. If they are in doubt as to where to send the books, they might ask the Lady Mayoress of the city in which they live, who would probably be glad to give the information needed.

It is further suggested that the officers of the Relief Societies see to it that a complete account of their donations, both of clothing and books, be furnished the committees in charge of Army Relief work, for incorporation in their records; also that the secretaries of the Relief Societies furnish me a report of the work of the respective societies, including donations of books and clothing, for transmission to headquarters in Salt Lake City.

Liverpool, December 5th, 1914. Ida B. Smith.

MINUTES OF SHEFFIELD CONFERENCE.

The Sheffield semi-annual conference was held at the Latter-day Saints' meeting house at the corner of Ellesmere and Lyons Road, Sheffield, November 29th, 1914. There were in attendance: President Hyrum M. Smith of the European mission; Elder G. Merlin Southwick of the Liverpool office; Elders J. Wallace Clegg and Septimus Shepherd of the Birmingham conference; Elders Gilbert Taysom, Stephen H. Paskett and George S. Ballif of the Nottingham conference; Elder Leo Eagar of the London conference, and President Roscoe E. Hammond and seventeen traveling elders of the Sheffield conference.

The morning services convened at 10:30. The choir and congregation sang, "We thank Thee, O God, for a prophet." Prayer was offered by Elder Edward C. Rawson. The choir sang, "Jesus, lover of my soul."

President Roscoe E. Hammond extended a hearty welcome to all present. He spoke of the trouble that now exists between the nations, and of the prophecies that have been made concerning the wars that are to take place in the latter days. He referred to the parable of the ten virgins (Matt. 25), and advised that we should be like the five wise virgins.

Elder Lorenzo R. Parker who was the next speaker said that by the Spirit of God we understand the things of God. Jesus and His apostles, he said, had taught baptism both by the water and the Spirit. He bore a strong testimony that Joseph Smith was a prophet of God.

Miss Ethel Cade then favored the conference with a Soprano solo, entitled, "Nearer, my God, to Thee."

Elder Elmer E. Ainscough spoke on the fulfilment of prophecy. He testified that Joseph Smith as a servant of God had established the Church of Jesus Christ of Latter-day Saints.

Elder Richard M. Johnson spoke on the great atoning sacrifice made by the Savior, and on the necessity of us yielding obedience to the laws and ordinances of the gospel.

Elder Howard T. Anderson favored the congregation with a violin solo.

Elder Arthur Bradder was the next speaker. He contrasted the sectarian belief with that of the Latter-day Saints. He also related the vision in which the true and living God, and His Son Jesus Christ, revealed themselves, as separate persons, to the boy prophet, Joseph Smith.

The choir and congregation sang the closing hymn, "High on the mountain top." Benediction by Elder Joseph O. Stone.

The afternoon service commenced at 2 p.m. by the choir and congregation singing, "Praise to the man who communed with Jehovah." Prayer was offered by Elder Parley P. George. The choir sang the anthem, "In our Redeemer's name."

The sacrament was administered by Elders Lars E. Larsen, Jesse L. Quinton, Edward C. Rawson and Richard M. Johnson, Elder Larson being in charge. During the passing of the emblems the choir and congregation sang, "Jesus, once of humble birth."

Elder Joseph O. Stone, clerk of the conference, presented the general and local authorities of the Church, which were unanimously sustained.

Elder Ernest E. Greenwood spoke upon the principle of faith, and the practical part that it plays in our lives.

Elder G. Merlin Southwick expressed his thanks to his heavenly Father for the privilege granted him of coming into the world to proclaim the gospel message. He said that the world accept not the claim made by Joseph Smith that he was visited by heavenly beings, and chosen of God to re-establish His Church upon the earth. Their refusal is based upon the claim that the "Mormons" have no corroborative evidence whatsoever for the statements. It was pointed out that the testimony of Oliver Cowdery, David Whitmer, and Martin Harris, printed in every copy of the Book of Mormon, Oliver Cowdery's testimony concerning the reception of the Aaronic Priesthood by Joseph and himself, under the hands of the heavenly messenger, John the Baptist, and the establishment of the Church, whose organization and doctrines are identical

with those of the primitive Church, are evidences corroborating the claims of the Church of Jesus Christ of Latter-day Saints.

Elder Howard T. Anderson sang a solo, "Hosannah."

The choir and congregation sang the closing hymn, "O, my Father, thou that dwellest." Benediction by Elder J. W. Clegg.

The evening services began at 6 o'clock by the choir and congregation singing, "Come, come, ye saints." Prayer by Elder Joseph R. Grandsen.

The choir sang the anthem, "Let the mountains shout for joy."

Elder George S. Ballif was the first speaker. He spoke on the mission of the Holy Ghost, and the necessity of keeping our bodies clean and free from sin, that they may be fit receptacles for the Spirit of God. He spoke on the necessity of exercising charity toward our fellowmen, and bore his testimony that the cause we represent is of God.

Elder Leo Eagar related some of his missionary experiences. He referred to the high standard of lives that the Latter-day Saints are living. He said that many, many people are convinced of the truth of the gospel who do not join the Church because they feel too weak to live up to the requirements of it.

Elders Howard T. Anderson and Lorenzo R. Parker, and Misses Annie and Amy Chester then favored the congregation with a quartette entitled, "Lead, kindly light."

Elder John T. Partridge was the next speaker. He emphasized the importance of learning true and correct principles early in life. He said that revelations are given to our Church leaders for the benefit of the members and guidance of the Church, but when revelations are given to the individual members, it is for his or her benefit, and not for their neighbors.

Elder Howard T. Anderson then rendered a violin solo.

President Hyrum M. Smith was the next speaker. He first commended Elder Howard T. Anderson and the members of the choir for their splendid singing, and said that it is characteristic of the Latter-day Saints to maintain choirs and do it free of charge. He spoke upon the great mission that the boy prophet, Joseph Smith, was called to perform. He related how God had answered Joseph Smith's prayer, and in answer to which of the churches were true, the reply came that "none of them were true," that their creeds were an abomination in His sight. He said that the world at large does not understand the principle of repentance. The elders are teaching that it is necessary to repent with a Godly sorrow and cease to do evil, and be born of the water and of the Spirit as our Savior taught and practised. He said that the mission of "Mormonism" is to save the human family, and that we will each inherit the glory that we merit. He testified that "Mormonism" is true, and that the elders of the Church of Jesus Christ of Latter-day Saints are duly authorized servants of God.

President Roscoe E. Hammond extended thanks to the Relief

Society sisters for their services rendered in the entertainment of visitors. He also thanked Elder Howard T. Anderson and all who had taken part in the musical program, which had helped so much to make our meetings a success.

The closing hymn, "The Spirit of God like a fire is burning," was sung by the choir and congregation. Benediction by Elder Septimus Shepherd.

On November 28th, 1914, at 4:30 p.m., a Priesthood meeting was held, in which President Hammond made a brief report of the condition of the conference, and thanked all the elders for their loyal support. Timely instructions were given by President Hyrum M. Smith and G. Merlin Southwick.

JOSEPH O. STONE, Clerk of Conference.

BAPTISM BY IMMERSION.

WHEN we speak of people being wicked it is generally taken for granted that we mean drunkards, thieves, murderers, etc. But it is a mistake to think that the wicked are restricted to these classes. Very often they are found among folks who profess to be very pious and religious. They have a zeal of God but not according to knowledge, being ignorant of God's righteousness.

In the closing chapters of the gospel according to St. Matthew we find the commission given to the apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Being thus commissioned, how did the Twelve carry out the command?

In Peter's pentecostal address, as recorded in the second chapter of Acts, we see how they understood the work which they had undertaken. Peter had succeeded in convincing the people of sin, and they cried out, "Men and brethren, what shall we do?" and Peter's answer was, "Repent, and be baptized." Philip in the same way pleaded with the eunuch, and the result was that he was baptized.

Again, the Apostle Paul, in his letter to the saints in Galatia, says, "For as many of you as have been baptized into Christ have put on Christ." The same apostle explains to the Romans what baptism is when he likens it to a burial. There are many more instances which could be cited showing that baptism is the only way into the Church of Christ, and that baptism is immersion.

Halifax. ARTHUR PRIESTLY.

FROM THE MISSION FIELD.

Victims of the War.—According to notices in the current number of *Der Stern*, Brother Franz Waldhausen, of the Königsberg branch, Germany, fell in battle for the Fatherland on the 12th of

September, this year. Brother Joseph Holl, of Nürnberg, was hit by a bullet, on the western battlefield, on October 8th, this year, and died without regaining consciousness.

Baptisms.—On Thursday, November 26th, 1914, in the Latter-day Saints' Chapel, Booth Street, Handsworth, Birmingham (Birmingham conference), two souls were baptized into the fold of Christ, Elder Joseph H. Watts officiating. On Saturday, November 28th, 1914, two persons were baptized at the same place, President John A. Maynes officiating.

A baptismal service was held in the Latter-day Saints' Chapel, corner of Lyons and Ellesmere Road, Pitsmoor, Sheffield, England, on Sunday, November, 29th, 1915, when three souls were added to the fold of Christ. Elder Ernest E. Greenwood officiated.

Releases and Departures.—The following named missionaries have been honorably released and sailed for St. John, November 30th, 1914, per s.s. *Hesperian*: From the British mission: William H. Griffiths, John F. Palmer, James A. Loveless, Jr., Stanley T. Fotheringham, Alexander Orgill, Frank L. Bentley, Jacob T. Fowles, Henry Lloyd, Robert R. Cordner, William W. Seare. A company of nine emigrants took passage on the same ship, Elders James A. Loveless, Jr., Jacob T. Fowles and Robert R. Cordner in charge. Elders Clyde H. Bennion, Grover P. Greaves and Allan C. Mortensen, have been honorably released from their labors in the British mission and sailed for home via New York, per s.s. *Megantic*, November 30th, 1914. Elders Gus Dyer and Joseph H. Watts have been honorably released from their labors in the British mission and sailed for home via New York, per s.s. *Lapland*, December 2nd, 1914.

DIED.

De May.—At Doncaster, on November 15th, 1914, Lewis Lombard De May; born May 7th, 1849, at Dundalk, Ireland; baptized September 16th, 1890, by Elder George D. Lovett.

Wray.—At Liverpool, November 23rd, 1914, Obadiah William Wray, aged 71 years; baptized June 29th, 1908; confirmed July 5th, 1908.

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